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Bahrain is an island in the Persian Gulf which belonged to Iran. In the late 19th or early 20th Century the British discovered oil in Bahrain. So they took possession of the island & Iran was too weak to protest.

The British established an Emirate by appointing one of their chiefs as Amir of Bahrain. Then they made Bahrain a British Protectorate. After World War I they established Protectorate over Iraq also, for a long time.

In the early 20th Century 2 Brothers ~~were~~ who were Iranians residing in Bahrain, migrated to Burma as did many Iranians from Iran proper.

The 2 Brothers were Haji Aga Hosein Bindahreem & his younger brother Aga Ahmed Bindahreem.

They were traders & they would charge $10\frac{1}{2}\%$ interest in their trade dealings. So they came to be known among the Iranians as "Daho-reem" meaning $10\frac{1}{2}\%$.

"Bin" means son & his sons came to be known as "Bin-daho-reem" meaning sons of $10\frac{1}{2}\%$. Hence their family name came to be Bindahreem.

The elder brother Haji Aga Hosein Bindahreem made a large fortune. He invested in estates comprising of huge buildings, the rooms of which were rented as offices to other business people or traders. He also bought residential houses.

He had no issue, so he established a Waqf or endowment out of his estate. The income of the ~~estate~~ waqf estate was to be utilised for his ~~poorer~~ relatives

utilised for the maintenance of his poorer relatives & the school-fees of their children.

Non relatives also were to be helped provided they are of the Shia faith.

He also built an Znambara which came to be known as "Bara Znambara or Bindahneem Znambara." The income of the waqf was also utilised for the maintenance of the waqf buildings & for the majlises held there during the 10 days of Safar (not Moharrum). Thus the Znambara & its Majlises became independent of any donations from the community of Granis or non Grani Shias.

The procedure of the Majlis was like this— As people come in they are served with black coffee ~~together~~ or followed by a delectable known as Sano-myo-jindow. Then the sewing stops. Trays holding Jugs ^{with} glasses for water are removed from the hall. Majlis starts.

1st Hadeesé Kise is read from the Mimbar followed by the reading of Marsia in Urdu by a Marsia Khan. He sits ~~in~~ on the floor facing the people where he reads. Then the donor's grand-nephew (Ali Bagar Bana) ~~reads~~ stands at the foot of the minbar & reads a rowza in Farsi ^(Persian). He had a very melodious voice. This is followed by 3 or 4 Rowza Khans who sit on the

mimber & reads in Farsi (Persian), when this is over group maatham or Halqa (circle) maatham is conducted by Iranis & non Iranis.

After the maatham is over everyone sits & very choice eats is served together with excellent tea brewed not in water but in milk.

Drivers waiting outside are also served. These Majlises are held on the 1st 10 days of Safar (not Moharrum) On the last day which is on the eve of Arbaceen (Imam Hosein's 40th day of Martyrdom)

Then after establishing the waqf & its procedures Haji Aga Hosein Bindaheem took a portion of his wealth & retired to the holy city of Kazamain in Iraq. In Kazamain lies the tomb of Imam Moosa-e-Kazim & Imam Mohd Taqi.

He bought a house there & lived there as a widower till he died. He was buried in the basement of his own house.

His waqf was estimated at nearly R2 million of pre world war I of British days.

The younger brother Aga Ahmed Bindahneem was also a very successful merchant.

He like his elder brother invested his money in property & also in bonds & shares.

He had 5 sons & 1 daughter. After his wife's death he too took a portion of his wealth & decided to retire to Kazamain in Baghdad just like his elder brother.

On his way to Iraq he stopped at Calcutta where he stayed for a year or more. There he married a lady who bore him a son. He was named Razzaq & was the father of Shoh-Fukro Baji.

When he decided to leave for Iraq, he asked his wife to accompany him. She declined saying that she is not willing to leave her home, family & environment for such a ~~long~~ long distance to a far off land. So he released her by divorce, so that she may be able to re-marry if she so desired. But she never did. But from Iraq, he was sending full maintenance for the child in Calcutta.

~~In later years ^{his wife} she migrated to Rangoon where her husband's waqf was. Her son died, but she remained in Rangoon with her grand-daughter surrounded by her husband's Bindahneem relatives & his waqf.~~

~~Her husband~~ Aga Ahmed Bindahneem ~~had~~ proceeded to ~~Iraq~~ Kazamain in Iraq. He established himself there & married again. A son was born - he was named Hashim & is the father of my ~~son~~ ~~Fukhrun-Nisa~~ who married my brother Abd Boquer. When Aga Ahmed died he was buried

in the basement of his elder brother's house in Kazamain Baghdad. So both the brothers graves are in Kazamain.

after his death his wealth was divided among his sons ^{in Rangoon} ~~including~~ & his sons residing in Calcutta & Baghdad.

Razzaq migrated to Rangoon after his Father's death. He came with his widowed mother. He married there & had a daughter (Shad-Fukhu) & died when his daughter was still very young.

His mother henceforth remained in Rangoon. ^{& helped} She brought up his only daughter there surrounded ~~by~~ ^{the child's} ~~her~~ Bindahneem relatives ~~& her grandfather's~~ ^{helped} ~~was~~ & received maintenance from the child's grandfather's waqf. (~~& reported this before~~)

According to his will $\frac{1}{3}$ of his estate was to be put aside for the purpose of waqf & $\frac{2}{3}$ was to be divided among his 5 sons.

3 ^{sons} in Rangoon, 1 in Calcutta & 1 in Baghdad. From his waqf according to his will, majlis at Bindahneem Sonambere was to be held in the 1st 10 days of Moharrarun (not Safar)

The pattern of the majlis follows that which has already been described.

His estate was estimated to be ~~about~~ ^{less than} Rs a million, which is less than that of his elder brother. So his waqf also is smaller. The waqf of his elder brother would send money to Kazamain to appoint a man over there to read Quran ~~everyday~~ for a couple of hours ~~everyday~~ at the 2 brothers graves. This was performed till world war II broke out.

Unfortunately the government of Burma laid down the rule that rents must be that of Pre-war days & yet at the same time it demanded high taxes.

Hence there was never enough money for the maintenance of the Waqf buildings. In the Imambara Majlises with the exception of tea nothing else could be served.

Nevertheless by the Grace of God none of the Waqf buildings suffered from bombings. Except that the Imambara croceries were looted during the war.

The alams & flags of the Imambara remained intact. These croceries were ordered directly from England. It had a special design with Dab-e-neem ^{pieces} inscribed on it. These were partly looted.

In the Bindahneem Imambara there hangs a big picture of the donor Haji Aga Husein Bindahneem. He is wearing a diamond ring on his finger of 32 carats. When he died this particular ring was inherited by his younger brother Aga Ahmed Bindaneem & later inherited by ~~the eldest~~ his son Md Jaffer Bindahneem (i.e. the nephew of Haji Husein)

Through Md Jaffer Bindahneem it reached my mother.

And this ring I am wearing on my right finger in my wedding day photograph! This ring was sold during the Japanese war for Rs 6000 British currency.